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tired to his hovel to die." Van Laun's book, as we have said, is not French, although it is an excellent and interesting history of French literature.

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6. — *History of English Thought in the Eighteenth Century.* By LESLIE STEPHEN. In two Volumes. New York: G. P. Putnam's Sons. 1877. 8vo. pp. 482, 481.

THIS elaborate work was suggested directly, as Hunt's "Religious Thought in England" was indirectly, by Dr. Pattison's remarkable paper in "Essays and Reviews" on the "Tendencies of Religious Thought in England between the Years 1688 – 1750." Mr. Stephen, known heretofore as a literary essayist and brilliant writer, has here boldly addressed himself to a great work, in which Mr. Hunt has met with indifferent success, and in which the Rector of Lincoln College has always displayed the hand of a master. His special qualifications for dealing with its religious and philosophical issues are great industry and an easy facility in mastering and condensing the many-sided statements of a controversy into a few intelligible propositions. To this may be added a good, clear, well-formed literary style, which makes his pages bright and readable amid the severest discussions. But the great drawback, and one which impairs this history of thought in the same way in which Gibbon's great work is permanently injured, is that the author is himself a believer neither in Christianity nor in an intelligent Deism, but a disciple in the school of Morley, Martineau, Buckle, and Harrison, who holds that "the mind becomes an accurate reflection of the external universe." He is an "agnostic" philosopher, who puts aside all faith in the supernatural, who discards the belief in a personal God, who does not even see that the world is directed by an Intelligent Will. If such a writer reduces the highest things in life to Matthew Arnold's principle of "conduct," it follows that the intellect, cut off on the spiritual side from contact with the unseen, and divorced on the human side from the sentiments which unite reason with emotion, becomes merely the cold and formal instrument of human progress, and that the many forces which blend in the shaping of thought, even when evolved chiefly out of present experience, are neglected or overlooked. Mr. Stephen's book is written upon this theory, and is thoroughly vitiated by it. It is common to speak of the eighteenth century as the lumber-room of dreary, theological speculation and impracticable philosophy, but Mr. Stephen's point of view makes it even worse, as concerned chiefly if not only with mere inanities of thought and belief; and yet out of this century came or through it was transmitted the seeds or germs which have made the

present century in some respects the bright consummate flower of civilization.

While his point of view and thoroughly pagan creed incapacitate him for understanding Butler's Analogy, and appreciating William Law's spiritual teachings, and duly estimating the religious reaction under Wesley, it does not affect his estimate of the other movements of thought during the century, — the political theories taught by Locke, the French influence of Montesquieu and Rousseau, the superb instinct of Burke for the fundamental principles of government, the work of the political economists, and the social and literary reaction which set in at the close of the century. Here he is the clear and dispassionate historian of secondary sociological movements to which the unsoundness of his religious creed has no special relation, and in our judgment these are the best parts of his work. Even in other parts, if one bears in mind that the theory behind everything is that the intellect alone is the supreme factor in human progress, the history does not fail to be instructive and helpful. But Mr. Stephen, as has been ably pointed out by Dr. Pattison in the March "Fortnightly Review," where he aptly called the eighteenth century "the age of reason," has notably failed even to indicate, much less to trace, the relation of English to contemporary Continental thought during this period. Hume is the special prophet of the century, and one hears nothing of Kant and other thinkers, save slightly in France at the period of the Revolution, and yet England was never so insular but that the currents of thought on the Continent reacted upon British leaders, and influenced, if they did not direct, English thinking. It is a limitation which seriously impairs the usefulness of these volumes to the student by ignoring the parallel movement of the century in other centres of thought. If one knows precisely why a book is written, it is comparatively easy to use it intelligently and to forget its limitations in gratitude for its fresh presentation of old questions and brilliant pictures of the days that were. Mr. Stephen has not only written laboriously, but here and there his thoughts are incisive and often become epigrammatic, condensing into single sentences the suggestive results of the widest reading. One or two specimens will illustrate our meaning: "Thought moves in a spiral curve, not in a straight line"; and again, "It would not be extravagant to say that Mr. Darwin's observations upon the breeds of pigeons have had a reaction upon the structure of European society." And such sentences also show how much of the best thinking of which a man is capable has gone into his work. It is this conscientious industry and quick intelligence, which is manifest on every page, that makes these volumes indispensable to all who would understand the sources of thought in the present century; and for a

partial statement of the truth, for that which a man can see and understand who looks only to the earthly issues of human thought, there is "a deal of confused fine feeding" in this thoughtful and learned work.

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7. — *Nach dreissig Jahren. Neue Dorfgeschichten* von BERTHOLD AUERBACH. 3 vols. Stuttgart: Cotta. 1876.

It is not every writer who would do what Auerbach has done in these his latest volumes, that is to say, who would go back after an interval of thirty years to take up anew the very form of composition which first brought him real fame. Very many authors would prefer to forget their early writings, and would go back to them only to exterminate and destroy; but Auerbach was fortunate enough to be successful in his first attempts, and, indeed, it may well be questioned whether he has ever reached a higher mark than in the village-stories on which his fame is tolerably sure to rest. Since writing them he has tried higher flights, but with varying success, for at times he has got into the clouds, and he is best where he has the firm ground, and firm German ground, beneath his feet. In these volumes he not only goes back to his old methods, he has even taken up the threads of some of his old stories, with the double aim of writing more village-stories, and of showing indirectly how great advances Germany has made in civilization during the last thirty years. Now it is hard to believe that a man of sixty can at will recall the spirit of thirty, and, indeed, it may be questioned whether it is to be hoped that he should. There was in his first stories a certain poetical flavor, consisting of a love of nature, and a sort of simplicity which sits better on youth than on maturity, and which, if not naturally present, can never be imitated. It is as hard to recall as is light-heartedness when one is miserable, so that if this poetical aroma is missing here there is no occasion for surprise. Moreover, the other incentive to writing these stories, the patriotism, is a quality, however excellent, which is by no means sure to produce good stories, any more than in our war it produced good war-songs, although the field for them was unoccupied. A story that is written to convey instruction in modern history is as likely to fail in interest as if it was intended to teach geography or any other branch of polite learning. Hence it is not surprising that these three volumes, each of which contains the continuation of one of the old stories, should be lacking in interest.

The first one, *Des Lörle's Reinhard*, is the sequel to *Die Frau Professorin*, one of the best of all he wrote in the old days. It will be remembered for its account of the young girl who marries the painter,